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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

THE Members of the Society must have shared with the Directors in their anxious and painful solicitude in reference to the state of the Government in Madagascar, and more particularly as to the truth or otherwise of the reports that RADAMA II. was still alive. To these reports we referred in our last number, but the intelligence received from the Rev. WILLIAM ELLIS, on which they were founded, reached no later than September 19th, and arrived in this country on the 5th of November. By the last mail, which reached England on the 7th ult., no intelligence was received; but in the "Mauritius Commercial Gazette," which that mail conveyed, and which contained intelligence from Madagascar to the end of October, there was not the slightest reference even to the rumour of the King's being alive—on the contrary, the latest information from the capital would all lead to the conclusion that such a report was entirely disbelieved.

By the South African mail, however, which arrived on the 23rd ult., we received letters from the Rev. WILLIAM THOMPSON, of Cape Town, dated November 20th, in which he states that Mr. CAMERON, who arrived at ANTANANARIVO on the 6th of September, had addressed letters to his friends in the colony, in which he affirms that the report that the king was living was entirely unfounded. The following article to that effect we copy from the "South African Advertiser and Mail," of the 19th November:—

"Mr. James Cameron, sen., who recently left Cape Town for Madagascar, writes to his friends of his safe arrival at the capital, Antananarivo, early in September. He speaks with much pleasure and satisfaction of the highly favourable reception given to him both by the government and the people; and describes the intelligence and consistency of the native Christians as deserving of very high praise. He states that the story of the King being still alive proves to be altogether false. The persons sent to put him to death found the King and Queen together early in the morning. They first of all

removed the Queen to another room, and kept her there, while they despatched the King. She was then proclaimed Queen, and in the course of the day showed herself from the balcony of the palace. The head officer at Analakely was soon after summoned by the Queen, and requested by her to see the body interred in the best way they possibly could. He then, with the workmen from this place, made the grave. They had the body from Tuesday morning till Thursday, when the grave was finished. Before putting the body into the grave, he asked one of the men to remove the cloth from the face; the man did so, and exposed all the face above the upper lip, and they had no doubt whatever of the identity of the body. At some distance to the west, the people got up a report that he was still alive and with them; and a great number of the people got into a kind of revolt on the subject. But troops were sent to quash the tumult; 2000 men were killed, and a large number of women and children were brought to Antananarivo as slaves. The Queen, however, declined to hold them in slavery, and sent them back with some money. The French are very angry about the non-fulfilment of the treaties between them and the late foolish King, and for which the latter lost his life; but it is not in the power of the Queen to fulfil Radama's part of the treaties, if she were ever so willing. The officers and people would probably send her after her husband if she attempted to do such a thing. One would think that such a position should moderate the violence of the French."

On the whole, when we consider the knowledge possessed by Mr. Cameron of the language, character, and manners of the people of Madagascar, and the favourable position which he enjoyed for ascertaining the truth or otherwise of the report which he gives above, we are strongly inclined to concur in the conclusion at which he arrives, namely, that the King was actually assassinated at Antananarivo, at the time of the revolution—the 12th of May ult. Of course we are ignorant of the details of the case, for which we must patiently wait for further arrivals; and we shall be glad to find that the report has not originated either in astonishing credulity or gross imposture.

We must again, however, remind our readers that the successive communications we have received in reference to the state and progress of the Mission, have been uniformly most cheering; and that, if the internal state of the country is not disturbed by the armed intervention of the French Government, in support of the monstrous treaty granted by the late King to M. Lambert, the future history of Madagascar promises to be bright, both in respect to the improvement of society and the progress of the Gospel. Let the prayers of the Churches, then, be continued with humility and fervour to the great Governor of nations, that He would guide the councils of rulers—frustrate the designs of the selfish—and bring forth, out of passing evils, abounding good.

CHINA.

SHANGHAE.

Our Mission in this immense and ever increasing city, when we consider the willingness of the people to listen to Christian truth, and the numbers that have actually embraced it, is highly encouraging. But, on the other hand, the unparalleled influx of strangers driven into the city for protection and support, and the state of destitution and disease to which thousands and tens of thousands have been reduced by the horrors of intestine war, could not fail to operate very prejudicially upon the labours of our missionaries.

The following letter, from the Rev. William Muirhead, will show the overwhelming character of these labours; and we can only rejoice that, notwithstanding the difficulties with which our Brethren have to contend, they are enabled, by means of native agency, and under the blessing of God, to widen the circle of their operations, and are cherishing sanguine hopes of the establishment of the Gospel in a hundred villages in the country around.

We trust that before this Mr. Muirhead has been joined by the Rev. R. J. Thomas, who will, we doubt not, prove an efficient fellow labourer with our devoted Brother.

EXTRACTS OF LETTER FROM REV. W. MUIRHEAD, DATED SHANGHAE, OCTOBER 23RD, 1863.

DISTRESS IN SHANGHAE, CONSEQUENT UPON THE GREAT INFLUX OF POPULATION FROM THE PROVINCES.

"During the past six months, thirty-one have been received as catechumens, and a few have been baptized. The very peculiar state of things here has operated against our apparent success to a great extent, and it will be needful to supply the charities, as well as preach the truths of Christianity to the people, in their present distressed condition. Ample funds have been provided by friends for this purpose, and from time to time distribution has been made on a large scale. But this general system is not found to be of much advantage. Though the Gospel is announced to all in a promiscuous manner, yet, as they are professedly assembled for charitable purposes, the former is lost sight of, while the latter is all in all. It seems an important duty at this period to exhibit the amenities and blessings of our religion in connection with it, and in the case of those who give evidence of interest or concern in it. As the winter is approaching, this appeal comes more strongly upon us, and, by a timely response to it, we hope to commend to many around us the more spiritual blessings of Christianity.

LARGE AMOUNT OF CHARITABLE RELIEF FOR THE SUFFERERS.

"The efforts made by the Chinese to alleviate the sufferings of their countrymen are perfectly astonishing. Several associations have long been

in existence that dispense an immense amount of charity to the thousands of needy and distressed all around. Soup-kitchens and clothing establishments have been formed, and from day to day hundreds are kept alive through their influence. During this year coffins have been also supplied for the dead, at the rate of four and five hundred a day, and everywhere these institutions are highly commended. Such are the circumstances of the people at present, that it is this kind of things which chiefly meets their views; and when the Gospel is preached to them, a primary consideration with them is, what are the advantages connected with it. Of course the Roman Catholics are wise in their generation, and act accordingly in this matter. But apart from them, and the conduct of the heathen in the case, our blessed Lord and the conduct of the primitive Church sufficiently point out the course we should adopt in the inculcation and exhibition of the generous spirit of Christianity.

"I am thus particular in referring to this point, from a conviction of its having been too much disregarded in our past labours, and from our having been so far behind the pressing wants and claims of the times. Our object is to meet these wants more fully in the future, as connected with the preaching of the Gospel, and by aid from the Native Church and our foreign Christian friends, to extend our efforts in this way to 'them that believe.' When existing necessities shall have passed away, the aid now afforded will be gratefully remembered, while its fruits may be found to appear in the increased prosperity and advancement of the Church.

EXTENSION OF THE GOSPEL IN THE VILLAGE DISTRICTS.

"Our country stations are in a hopeful condition. At one of them we are building a chapel that will cost about £100, and it is exciting considerable interest in the country round about. Already fifty converts are there; twenty or twenty-five are on the roll of instructed, and a pleasing feeling is abroad in relation to Christianity. I was in that direction a short time ago for a week, and visited a number of places, all in a sad state of desolation. It is our design, however, to establish, under the care of native agents, about twenty stations and churches, and the whole under the vigilant oversight of the foreign missionary. As the work goes on and the country is tranquillized, it is resolved to increase the number of these to a hundred or so, extending through the province in every possible direction. We find the Roman Catholics are taking due advantage of the openings in the country. They are building chapels and forming stations in many different places; and though not impelled by them, it is needful to imbue the Mission with life and vigour, for the sake of expansion and confirmation in the case of those connected with us.

"The hospital is being carried on with the usual efficiency. The attendance is as large as before, and hundreds are gathered together daily to hear the Word of life."

SOUTH SEAS.

EXTRACTS FROM THE JOURNAL OF THE "JOHN WILLIAMS" ON HER LAST VISIT TO THE ISLANDS OF WESTERN POLYNESIA.

The sixteenth voyage of our missionary ship, under the superintendence of the Rev. W. W. Gill, of Mangaia, and the Rev. John Jones, of Maré, was successfully accomplished during the autumn of 1862. The journal has only recently reached us; but, knowing the deep sympathy which the friends of the Society, and especially the young, cherish in the continued usefulness which attends the visits of the "John Williams," we are persuaded a few extracts will afford them pleasure and encouragement.

It is now twenty years, within a few weeks, since our good ship, designed, by the name she bears, to commemorate and extend the labours of the martyred Williams, began to plough those distant and dangerous seas; and, throughout this long period, though often in peril, she has, by the good providence of God, always escaped serious injury. With the return of each voyage she visits new islands, often inhabited by pagan savages; and, although they may have found heretofore in the white man their cruel enemy, they have in no instance molested the officers or crew of the missionary ship. The explanation of this will be found in the truth that her fame has gone out through all the groups of the Pacific; and the people have hailed her approach as the messenger of peace, and given her welcome to their shores.

"*Sept.* 17*th*, 1862.—We bade farewell to our Sydney friends, and once more sailed for our island home. Next day we were becalmed; but on the night following a strong breeze sprang up, and carried us rapidly on our course. On Tuesday morning the welcome shout of 'Land ho!' was heard, and in a few hours we were off Norfolk Island. Captain Williams was requested by the Governor of New South Wales to convey to that interesting spot various supplies, and a passenger named Fredrick Young. Freight, to the Governor's surprise, we declined; but it was intimated that a donation to the Society would be accepted.

ACCOUNT OF NORFOLK ISLAND SETTLEMENT.

"We found that 'Norfolk Island' comprises *three* islets: *Philip Island*, *Nepean Island*, and *Norfolk Island* itself, which is nineteen and a half miles round; evidently the three isles were formerly one. Norfolk Island is a beautiful spot, everywhere adorned by the noble pine which derives its name from it. Many of those trees are of gigantic growth. We spent a day landing their greatly-needed supplies. The Rev. Mr. Nobbs gave us a very kind reception. The islanders made a donation of £20 to the Society, and sent presents for the ship. Mr. Nobbs estimates the present population at 300. During the six years they have been on the island there have been 100 births, and only fifteen deaths (four of these were accidental); so that the

island must be remarkably healthy. English only is spoken. There are a very few old people living who can speak the Tahitian language. They are very respectful to visitors, and are kind; they are very intelligent; a book is a most acceptable present. They meet for Divine worship where formerly the convicts assembled on the Sabbath. They seemed to be contented and happy. They subsist on the English potato, the sweet potato, the yam, and Indian corn; wheaten flour, sugar, and salt are imported. We saw the taro plant growing freely. Each person is entitled upon marriage to fifty acres of land; and each takes his turn in supplying vessels with what they may require, so that there can be no pauperism among them. They are a good-looking race, a shade darker than ourselves, and tall. They are strictly moral; many, we hope, are decidedly pious.

"It seems that shortly after their migration to Norfolk Island, two families returned to Pitcairn's, and are doing well there.

"Many inquiries were made by the islanders as to the spread of the Gospel in Polynesia. They asked after several missionaries by name; one of them said that he distinctly remembered a sermon preached by the Rev. J. Williams at Tahiti, in 1831, from the words, 'Comfort ye, comfort ye my people, saith your God.' One of them is now preparing at Auckland to go forth as a missionary under the auspices of Bishop Patteson. It was with much regret that we parted so soon from these interesting people.

THE MISSION ON MARÉ: CONTRAST BETWEEN THE CHRISTIAN AND THE HEATHEN TRIBES.

"*Sept. 30th.*—We dropped anchor off the station of the Rev. J. Jones, on the island of *Maré*, found the teachers left here all well, and Mr. Jones ready to accompany us as deputation to the dark islands of Western Polynesia. Since we were here on our way to Sydney, *six persons have been killed and eaten among the heathen tribes.* Teanae's people have been fighting with their enemies, and have entirely scattered them. Their success has inclined them to think favourably of Christianity, and as the result, they have embraced that religion. The people of this station are improving fast under Christian instruction, and are becoming annually more civilized, and leaving their heathen brethren farther than ever in the rear. The contrast is very great between the peaceable and decently clothed Christians, and the whitewashed, fiendish looking heathen, who delight only in war, and devouring each others' bodies.

"The missionaries report here that the disastrous effects of the measles have passed away. The war in which the Christians were compelled to engage, to defend themselves from the inroads of the heathen tribes, has been mercifully brought to a close, and the Christians are able to give their whole attention to the cultivation of the soil, and public improvements for their temporal benefit, and to attend upon schools and the services of the sanctuary without distraction.

"The new stone church at Mr. Jones's station, which has been at a stand-still so long, owing to war, pestilence, and famine combined, is now in progress again. It is already ten feet above the ground, which with nine feet below for a foundation, gives nineteen feet of two and a half thick, solid

masonry. The people give one week per month to this building; the rest of their time they are engaged in their gardens, in erecting or repairing their own premises. The public schools are well attended, which are held only on Mondays and Saturdays, the people being at their plantations in the interior.

"*The Boarding Schools,* conducted respectively by Mrs. Jones and Mrs. Creagh, to obviate the necessity of the children leaving with their parents to go inland, are both in a flourishing condition. These boarding-schools are supported by private subscriptions. The missionaries anticipate much good to result from them in the coming generations. The children now being trained and educated in them will then be exerting great influence among the people; their knowledge will be power, their position will command respect, and their instructions attention.

"*The Church* under the care of Mr. Jones numbers 151; that under the care of Mr. Creagh, 103. Besides these there is a goodly number of candidates for Church-fellowship at each station. An institution for the training of native evangelists has been organized, under the care of Mr. Jones, with the sanction of the Board of Directors at home. Eleven promising young men have been admitted; they have themselves built their own dwelling-houses and lecture-room—the latter is not yet completed. Two young men from this institution were appointed as teachers, to proceed in the 'John Williams,' to Ambrym, in company with the two natives of that island, brought away last year in the 'John Williams,' and placed for instruction under the care of Mr. Jones. These two lads were doubtless the first who had ever left their island home, and now that they had the prospect of returning, their excitement and delight was very great.

"*Oct. 3rd.*—Taking Mr. Jones on board as deputation, we proceeded to Guwahma, the station of Mr. Creagh.

"We saw here some fine muscular men belonging to the tribe of heathen who have just embraced Christianity. They had procured some calico for clothing, and had come to Nece to spend their first Christian Sabbath. The excitement of the change to them is something like what a holiday is to young people at home.

"Mr. Creagh is printer for the whole of the Loyalty Group, Maré, Lifu, and Uea, three distinct dialects; so that together with his other duties as a missionary, he must have his hands full. He has a very nicely fitted up printing-office, and is assisted in it by some of the natives belonging to his own station, who make very good attempts in the various branches of the work; still they require his constant supervision, and like *all* other natives in *these* seas—if not elsewhere—are unable to do a tidy job of mechanical work without some one to plan out, arrange, and direct them.

"The people of this island, although so lately emerged from the grossest heathen practices and cannibalism, are doing wonders for a people so destitute, when we remember too, that eight years ago no Church was formed amongst them; now the two Churches number 254 members, and during the past year they raised upwards of £91 for the London Missionary Society, being £17 7*s.* 6*d.* towards the funds of the Society, for the spread of the Gospel among the heathen, and £73 13*s.* 6*d.* as payment for their books, to assist in defraying the expenses of the printing-office. *The Churches here have*

also commenced to support their own evangelists, by making an annual collection of clothing and useful articles for their use. They have always supplied them with a weekly or monthly allowance of vegetables.

POSITION AND PROSPECTS OF THE NEW HEBRIDES MISSION.

"At the meeting of the missionaries here it was found necessary for the 'John Williams' to proceed direct to Aneiteum before going to Lifu and Uea, and October 9th we reached that island, and cast anchor in the harbour off Mr. Geddie's station. Messrs. Geddie and Copeland were soon on board; we learnt from them that all the members of the Mission were well, and that the good work in which they were engaged was prospering. Mrs. Johnstone, widow of Rev. Mr. Johnstone, late of Tanna, is zealously engaged conducting a school for Mrs. Geddie. We doubt not that in after years the missionaries on this island will bless God that such a school ever existed. The deputation met in committee with the Brethren of this island. Mr. Copeland and Dr. Turner were appointed deputation for next year, 1863.

"Mr. Copeland contemplates recommencing the Mission on *Eramanga* next April, and wishes two of our best teachers to be appointed as his assistants in the work. In the meantime they will remain with him on Aneiteum to become initiated into the dialect. Putaura and Putangi, two Rarotongan teachers, acceded to the request of our friends. Mr. Geddie is desirous that Elia, formerly resident on Eramanga, should be sent down by the Samoan Brethren, to co-operate with Putaura and Putangi, as he is well known and much liked by the Eramangans. The Brethren on Aneiteum also request that Mr. Krause send three additional Rarotongan teachers by the 'John Williams,' on her return to Sydney, to reinforce the New Hebrides Mission.

"We were rejoiced to learn from our Brethren here, that three new missionaries are expected next year in company with the Rev. J. Inglis, to reinforce the New Hebrides Mission. Raurara, a Rarotongan teacher, whom we left here temporarily on our way up to Sydney, was in good health, but his wife being weakly, it was decided that they should be permanently located on the Loyalty Islands.

"Our coming to Aneiteum first, before proceeding to the North, proved very providential, as we here learnt the fate of the *Santo* Mission, which is entirely broken up. The teachers were attacked by the malaria a fortnight after landing. First, the wife of Vaitari died on November 22nd, 1861; on the 6th of December both the teachers themselves died—Lameka and Vaitari—leaving Lameka's wife only, with their assistant teacher, Daniela, and his wife. This couple were quite free from the fever, as they are natives of Fate, an unhealthy island. Lameka's wife would doubtless have been carried off too, but for the great kindness of Captain Hastings, of the 'Spec,' a sandalwood trader belonging to Mr. Burns, a gentleman whose kindness to our teachers is above all praise. Captain Hastings permitted her to live six weeks on board, while lying off Santo, and then brought her, with Daniela and his wife, to Aneiteum, where we found them awaiting the 'John Williams.'

"The Mission on Tanna being so completely broken up, it was thought

unnecessary for us to call there, and the 'John Knox,' missionary schooner, expected soon to visit Fotuna and Niue.

THE LAND OF THE MARTYRS.

"On the 13th October we sailed for *Eramanga*, to restore the remaining nine Christian refugees to their own island. We took on board also Daniela and his wife, in order to take them to Fate, their own country.

"*October* 14*th* (Tuesday).—Cast anchor in Dillon's Bay. Eramanga, like Tanna, is about seventy miles in circumference. The coast round this island is much like Maré—of coral formation; but the interior is very different, being volcanic, and consisting of mountain ranges. There is a very picturesque valley, leading from Dillon's Bay away up into the mountains, and a good stream of water runs down the valley into the sea. No reef is anywhere to be seen, and anchorage can be found only close in shore. As soon as we had cast anchor, we perceived the beach to be unusually thick with natives; at the same time we saw natives pouring in in streams from all directions. Ever and anon as they emerged from some thicket which overhung their path, and came in sight of the ship, they raised tremendous shouts and shook their weapons, as if they were deriding us who brought to them the Gospel. At length, Mana and Joe, two Eramangan evangelists, who had been trained at Samoa, who stood faithful to their profession and assisted Mr. Gordon to the last, came off in a canoe. We learnt from them that the gathering of the natives was to hold their great annual festival—the *very identical occasion* on which Williams and Harris landed twenty-three years ago, and the excitement of which led to their cruel murder! Yes, there was the same sandy knoll, raised up by the running stream on one side and the flowing sea on the other, down which Mr. Williams ran into the sea. There, too, blackening that spot, were some of the same savages who blackened it with their dusky bodies on that memorable day, and who assisted both in killing and eating the man of God! Yes, and there was the same river still running just as it ran then, and there was the same sea breaking still upon the beach, as it broke then, reddened with Williams's blood. It was considered rather dangerous for us to risk ourselves ashore, especially as Mr. and Mrs. Gordon had been murdered so lately, and that Williams and Harris had been killed under precisely the same circumstances as those now transpiring ashore. Yet we thought it was our duty as deputation to see the refugees ashore, and also to walk to Mr. Henry's sandal-wood establishment, to learn something of the state of the natives. Hence a boat was lowered, and, having landed the Eramangan natives, we proceeded to Mr. Henry's establishment. As we passed up, many of the savages forded the stream to gaze at us (for we had taken the precaution to land on the opposite side of the stream from that on which Williams and Harris were killed, and on which the savages were congregated in such immense numbers). They all had their weapons, and it appeared to us that we were not in a very secure position. The boat backed into deep water as soon as we stepped ashore, and lay off to await our return. We found Mr. Henry, his wife, and family, well, with one or two exceptions, but in constant dread of their lives. The revolver in the belt appeared as necessary to their existence as the air which they breathed: they dared not leave their doors without it. They told us

that the natives had threatened to kill them all that day or before the feast closed, hence they had made preparations. Several hundred of these blood-thirsty savages had visited their premises that morning, perhaps with the intent to feel their way before they struck the blow. While we were there, some thirty or forty were round the doors with their bows and arrows and axes; and ever and anon deafening shouts around, enough, under the exciting circumstances of the day, to frighten anybody. Mr. Henry told us that he thought a Mission might be re-established on that side of the river, but not on the opposite side where Mr. and Mrs. Gordon were killed. Nevertheless, it is his opinion, and we coincide with him, that no missionary should reside on Eramanga without the means of self-defence. The Eramangans are a cowardly race, and generally attack persons who are unarmed or are unprepared to resist. But they are so habituated to murder, that to be unarmed is a powerful incentive to crime on their part.

"When the 'John Williams' called last year, Kaniani, the chief who killed Williams, professed to the deputation great sorrow for the murder of Mr. and Mrs. Gordon; but now all pretty well understand that he had a hand in it, for they were killed on his territory, and it is impossible for a person under the protection of any chief to be killed without his leave; such a thing would cause a war and great disturbance, but the murderous party have not even been reprimanded; indeed, we find Kaniani, on our present visit, living in close friendship with them, and unfriendly with those young men who were attached to Mr. Gordon, and who are now trying to hold their ground (five in number) against all their heathen brethren. The seven we have now brought from Aneiteum will augment their number to twelve; though subsequently two of these wished to proceed to Maré for further instructions, hence ten only will remain. They live together in one house for mutual protection, and Mr. Henry very kindly lends them muskets, which, no doubt, tends very much to their security. They hold Divine worship on Sabbath, and seven or eight heathens attend their instructions. They are threatened from time to time, but the chief with whom they live is friendly to them. There is every probability that Mr. Copeland will attempt to recommence the Mission here next spring. We think him a man well adapted to cope with the peculiar difficulties connected with the work on this island. We reached the boat in safety.

"Having completed our business, we weighed anchor and stood off for *Maré*.

"Tuesday, *October* 17*th*.—Reached Maré, and landed at Guwahma.

"Rauraa, a Mangaian teacher, was left here, as there is some probability of an opening among the heathen. During our short absence, many have come over to the side of Christianity. There is a shaking among the dry bones which have lain so long *dry*. Still the heathen rage; during that short period three have been killed and eaten.

INTERESTING VISIT TO LIFU AND UEA.

"Taking on board those of our number whom we had left behind, we steered for Lifu. We found that Mr. McFarlane had left his temporary residence and entered his new house, and, although still unfinished, he must feel it a great contrast to the one he was obliged to make his home when first he landed.

"This Mission is also in a very encouraging state; there are very few heathens, and very few Roman Catholics. The bulk of the people are nominally Christians. The Churches have made this year their first attempt at a contribution to the Parent Society, amounting to £13 14*s.* 10*d.* in cash. Besides this, they made a large collection of mats, baskets, &c., which, though it shows their willingness, yet will be of little use in the Sydney market. Hereafter they will no doubt learn the mode of making oil and fibre, like their neighbours on Maré. They have not yet commenced to contribute to the support of their evangelists, but we believe it is in contemplation to commence next year.

"The services of the Sabbath were very interesting and delightful. First, a morning service with the natives, when the large chapel was filled to overflowing; afterwards an English service was held, when Mr. Sleigh preached to the officers and crew from the vessel, to the missionaries and their families, and to those of our fellow-countrymen residing near. In the afternoon, each of the missionaries addressed the natives, which addresses were translated into the Lifu language. Mr. Gill baptized the two dear children of our Brother, Mr. McFarlane. In the evening, Mr. McFarlane preached on board the missionary ship.

"Tuesday Morning, *October* 21*st.*—We sailed for Uea, and, having a good breeze, we reached it in time to enter the splendid lagoon, and cast anchor before sunset. It is an enchanting place; numbers of islets diversify and adorn the scene. Uea is a lagoon island; but in many parts of it the formation closely resembles the other islands of the Loyalty Group. Forests of cocoa-nut trees appear to extend in all directions. The principal chief, Wenegei (which is an hereditary title), was soon on board, with some other chiefs, as attendants. They are a very fine race of people, of a light colour, and apparently of a mild disposition. Their houses, canoes, and implements show them to be intellectually superior to any of the other natives of these islands. Many of their canoes were rigged out as schooners, with their flags flying, cutting through the water with great velocity. Apolo, who is located at the head station with the chief, came on board shortly after we had cast anchor. He, with all the teachers and natives, was fully expecting a missionary this time. Having been disappointed so often, they had somehow come to the conclusion that it would be impossible for the ship to come again without one; and seeing a young missionary, Mr. Vivian, on board, their hopes were raised even a pitch higher, only to be again disappointed, as in former years. We went ashore with the teachers, and spent the night there. Till near midnight we were engaged in listening to the report the teachers had to give us of their troubles occasioned by the ill-treatment and Jesuitical conduct of the Popish priests.

"We saw the young chief, but we were entirely at a loss as to what to advise him to do; but we told him that he had better remain where he was until he should hear again from us. Our idea is to seek redress from the Governor of New Caledonia. Who will say that Romanism has changed, or can change? A priest's idea of liberty is freedom to proselytize among the Protestants, and freedom to punish to the death those who entertain opposite opinions. If an English missionary resided on Uea, these disasters would

not occur. The priests would be afraid to carry things so far. A missionary is needed for this station at once.

"Afterwards we received presents of vegetables, pigs, and poultry, from the six stations where the teachers are located. The spokesman said, 'This present is collected to bid a welcome to the missionary we have so long expected. Where is he? You missionaries," he continued, 'have failed to fulfil your engagement. We have not failed to wait for him and to expect him.' We replied that we were equally sorry with themselves, but that they must exercise their patience a little longer, and perhaps the next time the missionary ship arrived, they would obtain the object of their great desire; for we had written to the Churches in England many urgent letters, and we thought they would be able no longer to withstand the appeals.

"Four young men from this island have spent the greater part of the past year in Mrs. Jones's boarding-school on Maré. We now restored them to their homes, where we hope they will make themselves useful in assisting the teachers to instruct their fellow-countrymen. We had many very urgent applications from bright, intelligent youths, to return with us, and it pained us much to be compelled to refuse them; but we could not procure them a passage in our missionary ship."

(*To be concluded in our next.*)

LOYALTY ISLANDS.

LIFU.

In this populous island the Word of the Lord has free course and is glorified. The labourers are indeed few, but the harvest is great; and we can only ascribe it to the special power and grace of God that, with a European agency so limited as that which has hitherto occupied the island, the effects of the Gospel have been so strikingly manifest and so widely extended.

The last Report from the Rev. S. Macfarlane is more cheering than any we have yet received; the fierce and bitter opposition of the heathen against the Christian converts has, to a great extent, been overcome; and those who once sought the missionary's life, now invite his labours and regard him with respect and affection. And these results have been accomplished, notwithstanding the active and determined opposition of the Catholic missionaries who are located on the island, and who employ their usual ingenuity, sophistry, and misrepresentation to withstand the cause of truth. We are glad to find that our missionary Brethren avoid, so far as they are able, any direct collision with these propagators of error and superstition, and content themselves with preaching the Gospel of the blessed God, depending on the promised grace of the Holy Spirit to apply its glorious truths to the hearts of the people.

Mr. Macfarlane reports the formation of an Institution on Lifu for training Native Teachers, and that he has already received twenty candidates, and commenced his labours among them. It has been mainly by native agency

that the success already realized has been effected, and we cannot doubt that the extension of such labours, by men properly instructed and prepared as evangelists, will be followed by corresponding results.

The desire of the people for the blessings of education is growing Both the young and the adult manifest a thirst for knowledge sanctified by religion; and when teachers are found in sufficient numbers to meet this desire, we may expect a rapid extension of education among the islanders. Their advancement, too, in the habits of civilized life is truly wonderful, when it is remembered that a few years since, and but a few, they were unclothed, bloodthirsty savages, delighting in murder, and revelling in the horrors of cannibalism. Of these people our missionary may well remark:—"Really it is a perfect riddle to me how and from what source these natives get such a variety of good and appropriate clothing. It cheered our hearts to see such a vast assemblage of black faces, drawn together to hear the Word of God, and contribute their mite for its diffusion among their heathen brethren. They sat together, neat and clean, in love, peace, and order, who had formerly been enemies, and had eaten each other's friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and present, to which their countrymen listened with the greatest attention."

While our Brethren in the South Pacific Islands are reaping these blessed rewards of their self-denying zeal and love, we trust that the friends of the Society at home will "not be weary in well doing," but remain "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord."

THE SHADOWS OF HEATHENISM DISPERSED BY THE LIGHT OF THE GOSPEL.

"Wide Bay, Lifu, June 18, 1863.

"REV. AND DEAR SIR,—Our May Meetings are now completed; we held them in three different parts of the island with the most gratifying results. The assemblies were large and even respectable. Really it is a perfect riddle to me how and from what source these natives get such a variety of good and appropriate clothing. It cheered our hearts to see such a vast assemblage of black faces, drawn together to hear the Word of God, and contribute their mite for its diffusion among their heathen brethren. They sat together, neat and clean, in love, peace, and order, who had formerly been enemies, and had eaten each other's friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and present, to which their countrymen listened with the greatest attention. Nearly all the remaining heathen on the island were present, and were exhorted and appealed to most pointedly and faithfully by their black Brethren. The collections were also a decided improvement upon last year, although by no means what we desire and hope to attain. They amount to about £40—about £15 in cash, and the remainder in cocoa-nut fibre. Heathenism on the island is fast becoming a thing of the past. The professed heathen are now few in number,

and shorn of their strength. There has not been a heathen feast or a night dance on this island for some time. I suppose such practices are dead and buried, and will soon be lost in oblivion. The power and influence of the Gospel are felt and acknowledged throughout the length and breadth of this large island. The painted heathen and beaded papist are alike arrested and subdued. A remarkable proof of this occurred some time ago, when the priests desired their followers to openly and flagrantly violate the Sabbath, by practising a number of games upon that sacred day. The natives, however, refused to take any part in the proceeding, saying they were afraid to do such things upon God's day. The attempt to establish the games was consequently abandoned.

ABORTIVE EFFORTS OF THE ROMISH PRIESTS TO SUPPLANT THE BIBLE AND THE PROTESTANT MISSION.

"The priests here are as unwearied as ever in their exertions, although less noisy. They have tried to storm this citadel, and have failed to make even a breach; they are now determined to undermine it. They have made strenuous efforts to raise to undue importance the names of 'Maliu' and 'Petelu,' but the natives still love and adhere to the name of Christ, and do not appear to feel disposed in the slightest degree to desert the 'Rock of Ages.' There has been great clamour about the utility and superiority of crosses, images, and pictures to convey truths to the native mind; but our people are growingly anxious to possess the living Word. It is amusing to see how confused the papists appear when they cross the path of some of our people—the one with a cross and beads suspended from his neck, the other with a portion of God's Word in his hand. They assemble for evening prayer; the one sings and counts his beads, the other takes his "Matins," reads, exhorts, and prays. These people are passionately fond of books, to the great annoyance of the priests, who evidently 'love darkness rather than light,' and consider 'ignorance the mother of devotion.' The power and adaptation of God's Word to win the heart, subdue the passions, and enlighten the understanding, is remarkably illustrated in these natives. The priests would have them undervalue and discard the sacred volume, and leave their souls and minds in their hands; hence their constant dogmatical yet unsupported and unjustifiable affirmations of the incompleteness and insufficiency of the Bible as a rule of faith and guide to heaven; but the very earnestness which they manifest to depreciate the Word leads the natives to doubt the veracity of their statements. Consequently, instead of gaining ground, they are losing it; they are fanning, not extinguishing the natives' desire to possess and become acquainted with the Word of God. This people, although vastly inferior in many respects to the noble Bereans, are nevertheless like them, in their desire to search the Scriptures daily, to see whether these things are so. It is exceedingly pleasing and encouraging to see the bold stand which these natives take upon the Bible; how they remain unscared and unmoved by the threats and bribes of the emissaries of the Pope; the latter are met with a 'Thus saith the Lord,' on every hand. They have strenuously endeavoured to establish out-stations on different parts of the island, but have utterly failed; indeed, there is an evident growing dislike amongst the natives for the priests and

their doctrines. At a public meeting, convened by the chiefs, a short time ago, the king's father, who went to New Caledonia to invite the priests here, proposed sending them away again, saying 'We did not desire their presence that we might embrace their religion; we brought them here to fight for, not preach to us. We see they are unable to combat the Word of God, or draw our people from it; it still grows, and has won the hearts of our subjects throughout the island. It is useless trying to oppose: let us therefore embrace the Gospel, and send back the priests.' These, I am led to understand, are the sentiments of the king, and nearly the whole of the so-called Roman Catholics, but they are deterred from this course through fear; they maintain that, having brought the priests here, they must stand by them, else they will be taken prisoners by the French authorities. Perhaps you are not aware that the king of this half of the island sternly opposed the introduction of Christianity into his dominions, and used every effort in his power to prevent it. His subjects, however, were favourably disposed towards the 'new thing,' and village after village declared themselves disciples of the honoured and indefatigable 'Pao' (a Rarotongan; the first native teacher sent here). The heathens soon became the minority, and began to be alarmed. The king, supposing his position and safety at stake, sent his father to New Caledonia to invite the priests over here. They had heard of death and destruction following in the wake of the priest on almost every part of New Caledonia and the Isle of Pines, and supposed that it only required their presence here to sweep the 'new thing' from the island, which possibly might have happened had not missionaries arrived in time to take the helm, and guide the vessel through the storm.

PRIESTLY POLICY FOR SUBJECTING THE ISLANDS TO THE DOMINION OF ROME.

"It is a remarkable fact that wherever there has been a chief, or an important person, who has opposed the priests on New Caledonia or the Isle of Pines, they have been most inveterate enemies to the French Government, and guilty of the foulest crimes (at least have been represented as such by the priests); for which they have either been shot, or sent as convicts to Tahiti. I am told that almost every chief on the Isle of Pines has disappeared, in order to subdue the natives, and lead them into the arms of the mother church. They have endeavoured to misrepresent the conduct of the natives on this island and those of Uea, to the captains of French men-of-war which called here; but I am happy to state that I have been able to counteract their influence, by placing matters in their proper light. I have hitherto found French officers honourable and upright men, who feel little disposed to receive the statements and carry out the designs of these priests, feeling undoubtedly that they are unable to render them the assistance they solicit without the grossest injustice. The struggle here will doubtless be severe and protracted, but we have nothing to fear. The Truth at times may be enveloped in smoke, and her voice lost in the clamour of the ignorant and prejudiced; but the vapour will pass away, and reveal her standing erect in all her purity and loveliness, unchanged, unchanging, eternally the same, asserting and pressing her claims upon the attention of mankind of every nation and every tribe.

"The priests have now changed their point of attack. They no longer dwell upon the differences between Roman Catholicism and Protestantism, but upon the points of similitude, which are greatly magnified by them. The storming, I guess, is over. Now comes the persevering, noiseless, oft-tried scheme of sapping the foundation. They are now telling the natives that the two religions are much the same, but that theirs is infinitely more easy, and better adapted to them.

"'They,' said the priest to a man the other day, 'urge you to abstain from smoking; we allow and encourage you to smoke. They require you strictly to observe the Sabbath; we only ask you to observe a part of it. They forbid the continuation of a number of your heathen games; our religion does not restrain you from such things. Why not worship with us?' I confess that this sort of reasoning has secured for them a number of unprincipled fellows, from the ranks of the heathen, who were ashamed of their name, yet unwilling to abandon their habits and lead a better life; they therefore call themselves Roman Catholics, but continue as before. Some of them have been known to take from their necks the image of the Virgin Mary, and hang it up with its face to the wall, saying, 'You stay there; I am just going to see another person, but I shall come back to you by-and-by.'

"The priests are now earnestly soliciting the aid of the secular arm. We have been expecting the Governor here during the last ten months; but it is my firm conviction that His Excellency purposely avoids calling here. I understand he is a much more liberal man than the former one. However, we are not content with the ability to retain our position merely, but we are anxious, and determined, if possible, to gain ground.

THE PRIESTS DOMINANT ON NEW CALEDONIA.

"There is the large and important island of New Caledonia, within a day's sail from us, sunk in the grossest ignorance and idolatry, with no other instructors and guides but Popish priests, who will only lead the natives out of one maze into another. Messengers have been here from one of the tribes there, requesting us to send them teachers; but what can we do at present? My interview with the late Governor upon the subject was most unsatisfactory; he promised to write to France, making known our request, but could not give us any hope of success in the attempt to establish a Mission upon New Caledonia. We intend repeating our request to the new Governor, and hope and pray for success.

INSTITUTION AT LIFU FOR TRAINING NATIVE PASTORS.

"We have commenced the Institution here for training native teachers and pastors. After the opening service and feast, I assembled the Church-members to consult upon the subject of aiding in the support of the Institution. Although from the unproductiveness of these islands, the natives cannot be expected to do much, yet I consider it important to instil into their minds the principle of providing for their own institutions and teachers. A spirited, and somewhat lengthy discussion took place amongst the members. Some, in the ardour of zeal, would make it incumbent upon the Church to undertake at once the entire support of the Institution. I did not encourage this step,

as I knew they were not prepared for it. After a number of plans had been proposed, it was finally arranged that each Church-member throughout the island should give three large yams annually, for the support of the members of the Institution, these to be collected during the days of harvest. To this arrangement the Church-members have unanimously agreed; and although at present we are more solicitous about the principles inculcated, than the amount given, yet as there are over a thousand members on the island, you will easily perceive that the yams will greatly assist in defraying the expenses of the Institution.

"We had about thirty applicants for admission to the Institution, twenty of whom I accepted; with many of them I am personally acquainted, and entertain a very favourable opinion of their capabilities. Six of the number are from my young men's class, the others from different parts of the island. Judging from their sparkling eyes, and well-formed heads, one cannot but feel, with Bishop Patteson, that they are capable of rising very high in the scale of civilization and intelligence. In my opening address, I spoke to the young men most plainly and faithfully, of the dangers they would probably have to encounter, which might possibly terminate in their falling by the hands of their cruel brethren; they simply replied, 'This is not news to us; we have already thought of, and talked over all these things; we are not afraid; we do not care for our bodies, and no person on earth can injure our souls; if we die in the field, we die, if we live, we live; *eahune a nue koi Jesu*—we leave it with Jesus.'

"The course of instruction at present is quite elementary, as the members of the Institution have hitherto had but few advantages; but their progress during the last six months is very satisfactory and encouraging. Sixteen of their number are married, and their wives are under the care and tuition of Mrs. Macfarlane. They are at present living in thatch cottages neatly built, and so arranged as to form the three sides of a square, but hope soon to commence erecting lath and plaster houses, and a good substantial stone building in which to assemble for instruction.

SCHOOLS AND CHURCHES.

"I feel pleasure in being able to report favourably of our schools. On Mondays we have a general school for all—men, women, and children—indeed, the whole population, with very few exceptions, are present on these occasions; but I am afraid the noise is greater than the progress. Our day schools are well attended by the young, and to these we chiefly and anxiously look; they are generally eager to acquire knowledge, and show a decided preference for lessons on Scripture history. Many young men, and even boys of fourteen, and sixteen years of age, are in our seekers' classes, and a number of the former have joined the Church during the past year.

"Our Churches are also in a hopeful condition, increasing in number, and I trust also in piety. In my own district there are 439 Church-members, 268 seekers, and 19 proposed for Church-fellowship.

MORE LABOURERS WANTED FOR THE HARVEST.

"Two of my out-stations, and two others, we have joined together, to form a central district, which we visit alternately. This district would yield an

abundant harvest to a third missionary on this island, and there can be no doubt that the extent of the island, the condition of the natives, and the fierce trials and temptations to which they are exposed, render their claims strong and pressing for a third missionary—my time now being too fully occupied with the students, that I am unable to pay frequent visits to out-stations as before. The rendezvous of this district is the station of the late Pao; there is a fine stone house standing there, waiting the arrival of a missionary, a substantial neat stone chapel, one of the best on the island, and a population of about two thousand at least; it is, unquestionably, the finest station on the island; but there are so many islands around us wholly given up to idolatry, that the petitions of these people, though long and loud, for a third missionary, are completely lost in the horrid yells and heart-rending cries of the thousands shrouded in the thickest darkness, and bearing the most intolerable burdens, for whom there is no hope but in the Gospel of God's beloved Son. Yet, 'how shall they hear without a preacher?' O sir! I often think that if the friends of Missions could but witness the scenes and hear the sounds which we see and hear, it would speedily melt their hearts, and empty their purses, on behalf of Missions. The most accomplished orator, and the most graphic writer, have equally failed to depict the deplorable condition of the heathen: they are an indescribable human wreck, calling forth profound commiseration and strenuous, unwearied efforts for their restoration.

"I remain, my dear Sir, yours most truly,

"Rev. Dr. Tidman." "S. Macfarlane.

HERVEY ISLANDS.

RAROTONGA.

Although it is nearly eight years since Isaia Papehia left our shores to return to his island home, we are persuaded that he still lives in the memory and affection of multitudes, who will be glad to read the following brief but satisfactory letter, recently received by his father in Christ, the Rev. William Gill, of Woolwich. It is truly delightful to find that his visit to this country, which was attended with many and great advantages, has not, as in some instances, been productive of corresponding evils; but that he has continued to labour with modesty, diligence, and perseverance, in the service of the Saviour. We learn from other sources that the amiable and consistent character of our young friend has tended to confirm and to commend his Christian teaching.

We have, in the case of Isaia, a striking confirmation of the promise:—"Instead of thy fathers shall be thy children." He now fills the station formerly occupied by his friend Mr. Gill, at Arorangi, and guides and instructs his countrymen in the way of truth. Isaia also tells us, in the subjoined letter, that his venerable father Papehia is still living; and few of our readers will need to be informed that this good man, more than forty years since, was honoured to introduce the gospel to Rarotonga, then a dark

land, inhabited by cruel men. But, amidst all the perils which awaited him, he swam from the vessel to the shore, not counting his life dear to him, so that he might make known to the untutored and degraded people the glorious tidings of redeeming love. Great has been his reward! The entire population has long since embraced Christianity, and more than one-third of the adults are approved members of the Church of Christ. Great also must be the joy of this aged veteran in beholding his son labouring in the same blessed cause, and gathering like fruits unto eternal life.

TRANSLATION OF A LETTER FROM ISAIA PAPEHIA, RAROTONGA, TO THE REV. WILLIAM GILL, Woolwich.

"Arorangi, Rarotonga, August 17, 1863.

"My dear Mr. and Mrs. Gill,—Blessing on you both from God by Jesus the Messiah. Your letter of last year has reached me, and in reading it I am made glad.

"I am still at Arorangi—your station—doing the work of the Gospel. I dwell in your house, and cease not to pray that God would prosper our work.

"The Church here is in peace, and is growing in fruitfulness; some few members have gone back, but the large portion remain steadfast, and hold fast to the Gospel of Christ. I am now the only teacher here; my former help-mate, Rupe, is gone to Atiu, and, I am glad to say, no trouble has grown up since my settlement here.

"The people are now repairing our chapel; they are putting on an entire new roof, and it will take some six months before the work is complete.

"I have mentioned to Tinomana, the chief, the desire of those merchants in England who wish to come here, and who ask if we would trade with them. Both Tinomana and the people are willing they should come as merchants. They may trade in coffee, cotton, oil, and in fruits; but they will not be allowed to purchase land. If any should come, you must see that they are good characters, and that they will live in peace among the people. Upon these terms we shall be glad to see any who wish to come to us with merchandise.

"My father, Papehia, is still alive, so is my mother; they are both well. I must tell you I am truly blessed in my wife. She is a real helpmeet for me; a woman of peace, and faith in the Word of God. We have two children, a boy and a girl, and we have called them 'William' and 'Elizabeth,' after you and Mrs. Gill; and now my parents, my thoughts of affection are constantly going out towards you, asking how is your health, and whether or not you will ever leave England, and come again to us.

"Many of our people have died since you left; almost a new generation has grown up. Makea, the chief's son, is at study in the Institution; Tekao, my brother, has finished his term of study, and is here waiting his appointment to a station. Tuaine is dead.

"I do not forget my many friends in England—blessing on them all. Write often to me. In conclusion

"Isaia Papehia.

"To Rev. William Gill."

AUSTRALIA.

We have already had occasion to express our gratitude to our friends in the several Australian Colonies for their generous and affectionate reception of Dr. Turner and his associates, who sojourned with them for a season on their way to the South Pacific; but, from the following testimony of one of our junior friends, the Rev. Joseph King, we cannot deem it superflous to *repeat* the expression of our thankfulness. Our friends in Australia may feel assured that their hospitality and affection to the missionary, and their zeal and liberality in the blessed cause to which his life is consecrated, can in no wise lose its reward; and that the Churches of the fatherland gratefully appreciate this labour of love, and pray that they may be yet more closely united with themselves in extending the blessings of the common salvation, to the unevangelized multitudes of the South Pacific.

"Sydney, New South Wales, September 21, 1863.

"My dear Sir,—You have, of course, already heard of our arrival in Australia. After a very pleasant passage of eighty-two days, from Plymouth, we anchored at Melbourne on the 6th of June.

"We have met with warm receptions from the Churches in Australia. We have been heartily welcomed, and hospitably entertained, wherever we have gone. Many of the Churches have held tea-meetings, to welcome us, and wish us God speed in our work. We were invited to one last week, at Woollahra, a suburb of Sydney. The building in which it was held was tastefully decorated with flowers and evergreens. At one end of the church was the motto, 'Welcome to God's servants,' and at the other, 'Go, and may God prosper you.' We have been greatly encouraged and cheered by these various expressions of sympathy.

"We have held missionary services and meetings in nearly all the principal towns of Australia and Tasmania. We have preached seventy-one missionary sermons, addressed twenty-four missionary meetings, besides twelve or fourteen gatherings of Sabbath school children. For the first ten weeks we made Melbourne our head-quarters; in South Australia—Adelaide; and in Tasmania—Hobart Town and Launceston. Our general meeting at Melbourne, over which Sir Henry Barkley, the Governor of Victoria, presided, was a very enthusiastic meeting. Dr. Turner presented His Excellency with a copy of the Samoan Bible. Increased interest has been excited in our meetings by the accounts of the nefarious kidnapping which has been going on in the islands. The colonies have been very prompt in expressing their indignation at the dastardly traffic, and in petitioning the English Government to interfere, and demand reparation from the Peruvians.

"While in Adelaide, Dr. Turner and I addressed on the Sabbath afternoon between twelve and fourteen hundred children, from different schools. At the close of the meeting, which consisted almost exclusively of children, £13 were received; this was quite independent of their usual weekly subscriptions.

"Believe me, my dear sir,

"Very truly yours,

"Rev. A. Tidman, D.D." "Joseph King.

MISSIONARY CONTRIBUTIONS.

From November 18th to December 17th, 1863.

G. B. 50 0 0
A Friend 50 0 0
Mrs. Emerson 30 0 0
Mrs. S. E. Wedgwood 10 0 0
One who desires to offer humble thanksziving to Almighty God for late blessings vouchsafed to him 5 0 0
J. W. Evans, Esq., per the "Record," 2 0 0
C. M. Thomson, Esq., for the Native Girl Clara, at Cuddapah 3 0 0
Henry Sewell, Esq., for the Madagascar Mission 5 0 0

Guildford Street Welsh Chapel.

Contibntions per Mr. Thomas 6 10 0

Hanover Chapel, Peckham.

Legacy of late J. Le Blond, Esq. 10 0 0

Kingsland Juvenile Auxiliary.

For Native Teacher
J. Campbell 3 0 0
Do., T. W. Aveling ... 3 0 0
For Native Girl, M. A. Aveling 3 0 0
E. Naish 3 0 0
F. J. Hartley 3 0 0
Chapels in Madagascar 3 0 0
General Fund 3 0 0
21*l.*

St. John's Wood.

T. S. Briggs, Esq. ... 1 1 0

Union Chapel, Horselydown.

Rev J. Frame.

Collection 5 11 9
Sunday School, per Mr. Daws, on account 12 0 0
17*l.* 11*s.* 9*d.*

West Brompton.

Collection 2 15 10

BEDFORDSHIRE.

Bedford.

Howard Chapel.

Rev. W. Alliott.

Contributions 7 10 0

BUCKINGHAMSHIRE.

Dinton.

Per. Mr. J. Saunders.

Mrs. J. Bateman ... 0 8 0
Mrs. J. Betts 0 3 10
Miss M. A. Brandom 0 13 6
Miss S. Plastow 0 15 9
Miss A. B. Kingham 0 6 11
Mrs. J. Franklin ... 1 1 8
Sunday School 0 16 0

Missionary Boxes.

Mrs. J. Bateman ... 0 3 5
Mrs. J. Betts 0 4 3
Miss M. A. Brandom 0 3 6
Miss S. Plastow 0 4 7
Miss A. B. Kingham 0 14 7
Mrs. J. Franklin ... 0 7 3
A Sunday Scholar ... 0 7 11
The Superintendent 0 16 10
Missionary Meeting 1 16 1
9*l.* 8*s.* 6*d.*

Wingrave and Aston Abbotts.

Rev. G. Moore.

Missionary Sermons 4 0 0
Widow and Orphan Fund 1 0 0
Mr. Heley & family's subscriptions and box 6 16 0
Collected by Miss Matthews 0 17 6
A Friend, Aston Abbotts 0 4 6
Mrs. Moore .....(A.) 0 4 0

Boxes.

Misses Willison 1 3 2
Mrs. J. Griffin 1 0 0
Miss G. Moore 0 18 3
Miss Kingsley 0 18 0
Miss Elliott 0 17 10
Mrs. Gurney 0 15 6
Miss Griffin 0 15 0
Miss Twidell 0 10 0
Widow Warr 0 6 3
Mrs. J. Alcock 0 3 5
Mrs. Druce 0 13 0

Sunday School Children's Boxes.

Thomas Newman ... 0 11 7
Frank and Alice Eustace 0 11 7
John Dimmock 0 8 3
Emily Griffin 0 5 6
Elizabeth White 0 5 6
Emma Allen 0 5 6
Louisa Simmons ... 0 2 8
Emma Jarrott 0 2 5
Joseph Fleet 0 4 10
Ruth Faulkener 0 2 4
Mary Hart 0 2 6
Emiline Robinson ... 0 2 8
Jemima Fleet 0 3 4
Sunday School Box 0 4 10
Public Meeting 1 13 8
Fractions 0 0 5
20*l.* 12*s.*

CHESHIRE.

Birkenhead and Wirral Auxiliary.

A. H. Corrie, Esq., Treasurer.

Rev. C. Goward, Secretary.

Aston Road.

Rev. C. Goward.

Collections 29 10 6
Sunday School 3 0 6
Mr. A. H. Corrie's Bible Class 0 18 9

Missionary Boxes.

Miss Shore 0 15 6
Miss Roberts 0 7 1

Hamilton Square.

Rev. J. Mann.

Collections 5 1 0
Public Meeting 7 4 3
Exs. 53*s.*; 44*l.* 4*s.*

CUMBERLAND.

Auxiliary Society, per W. Wilson, Esq.

Alston.

Public Meeting 2 18 0
Sabbath Collections 3 8 9
Sabbath Scholars & Teachers 3 19 5
Collected by Ladies 3 9 0
Collection at *Garrigill* 1 6 3
Exs. 12*s.* 11*d.*; 14*l.* 5*s.* 6*d.*

Aspatria.

Collections and Subscriptions 9 10 0

Penrith.

Rev. W. Brewis.

Collections 10 14 7
Sabbath School 7 10 0
Missionary Basket 6 0 0
Temple Sowerby Collection 2 7 6

Subscriptions and Donations.

Rev. W. Brewis 1 1 0
Mr. Bell 1 0 0
A Friend 0 10 0
Mr. J. Graham 0 5 0
Rev. G. C. Hodgson (Barton Vicarage) 1 1 0
Mr. T. Hodgson 1 0 0
Miss Holmes 1 0 0
Do., for China 1 0 0
Sir G. Musgrave, Bart. (Edenhall). 2 0 0
Rev. G. Steward (Eusemere Hill) .. 2 0 0
Mrs. Wauchope (Dacre Lodge), for the poor Christians in Madagascar ... 2 0 0

Missionary Boxes.

Misses Brewis 1 17 6
Mrs. Bardgett 0 18 6
Miss A. Barton 0 4 1
Miss M. Beattie 0 6 0
Miss J. Helstone ... 0 10 11
Miss F. Johnstone 0 5 9
Miss H. Kirkbride 0 6 2
Mrs. Moffat 0 4 8
Miss Monkhouse ... 0 8 6
Miss Ogle 0 11 1
Miss Pollock 0 1 10
Mrs. Rennie 0 6 4
Miss Robinson 2 8 9
Miss A. Robinson ... 1 19 5
Mrs. Scott 0 19 0
Mrs. Wm. Scott 2 0 0
Miss M. Wishart ... 1 1 2
Miss C. Workman ... 0 8 0
Exs. 22*s.* 6*d.*; 52*l.* 15*s.* 3*d.*

Silloth.

Public Meeting 1 15 0

Workington.

Missionary Sermons 4 14 9
Sunday School 0 6 6
Public Meeting 2 6 7

Collected by Miss Mordy.

Mrs. Mordy 1 6 0
Miss Smith 0 10 0
Miss Sanderson 0 6 6
A Friend 0 2 6

Collected by Mrs. Westray.

Mrs. Westray 1 1 0
Mrs. Bell 0 6 0
Exs. 6*s.* 6*d.*; 10*l.* 12*s.* 10*d.*
Total 89 1 7

DERBYSHIRE.

Chesterfield

Rev. R. W. Selbie.

Subscriptions.

Mr. Carrington 3 0 0
Mr. Manlove 2 0 0
Mr. C. Tucker 1 0 0
Mr. C. Hall 1 0 0
Mrs. Raine 1 0 0
Mr. J. B. Robinson 0 10 0
Mr. Connel 0 10 0
Mr. R. Henderson... 0 10 0
Mr. John B. Robinson 0 10 0
Mr. Wm. B. Robinson 0 10 0
Mr. J. Marshall 0 10 0
Mrs. Manlove 0 10 0
Mrs. Hurst 0 10 0
Miss Howden 0 10 0
Miss Tucker 0 10 0
Mr. William Burkitt 0 10 0
M. and L. 0 6 0
Ladies' Association 8 6 1
Collections 15 19 0
Sabbath School Boxes 3 2 6

Holymoor.

Collection 2 5 9
Prayer Meetings ... 1 1 11
School Boxes 0 12 2
Young Men's Class 0 5 4
Exs. 53*s.*; 42*l.* 15*s.* 9*d.*

Matlock, Bath.

Rev. W. Tiler.

Particulars of sum acknowledged last month.

Sermon 3 0 0
Public Meeting 2 11 0

Subscriptions.

Rev. W. Tiler 5 0 0

Per Miss Smith.

Mrs. Boden 0 10 0
Miss Smith 0 5 0
Miss Ford 0 2 6
A Friend 0 0 6

Per Miss Skidmore.

Mrs. Toplis 0 4 4
Mrs. Stone 0 4 4
Mr. Skidmore 0 5 0
Mrs. Broadfoot 0 5 0
Mr. Hillyard 0 5 0
Mr. Chadwick 1 0 0

Missionary Boxes.

Mrs. Broadfoot 1 7 2
Mr. John Boden's Class 0 13 6
Miss Wood 0 12 3
Mrs. Tiler 0 10 2
Miss Brocklehurst 0 9 9
Miss Skidmore 0 8 8
Mr. Jos. Boden's Class 0 8 0
Miss Boden 0 7 6
Miss Stone 0 5 9
Mr. J. W. Boden 0 5 0
Miss Francis 0 4 7
Mrs. Bendell 0 3 10
Miss E. Boden 0 3 5
Miss Smith 0 3 2
A Friend 0 4 3
Fractions 0 0 4
20*l.*

DEVONSHIRE.

Barnstaple.

Mr. Lewis, for Madagascar 1 0 0

Exmouth.

Glenorchy Chapel.

Per Mr. J. Adams ... 5 0 0

Tiverton.

Rev. J. Stuchbery.

Collections, less expenses 17*s.* 9*d.* 9 8 9

A. Z. Weber 0 10 0

DORSETSHIRE.

Charmouth.

A Wellwisher, for the Widows' Fund 5 0 0

DURHAM.

Hartlepool.

Per Mr. G. Younghusband.

Ladies' Work Basket	5	0	0
Annual Sermon	3	15	4

Missionary Boxes.

Mrs. Watson's children	1	7	1
Mr. Graham	0	10	6
Mrs. Loveday	0	10	0
Mrs. Renwick	0	10	0
Mrs. Younghusband	0	10	0
Miss M. A. Green	0	6	6
Miss E. M. Sigsworth	0	5	0
Mr. S. A. Fleetham's Bottle	0	5	0
Mr. Graham's Senior Class, Girls	0	13	9
Sermon to Sunday Scholars	0	15	8
Subscriptions in School	0	9	2
Rev. B. J. Hall	0	10	6
Missionary Meeting	3	1	0

Exs. 20*s.*; 17*l.* 9*s.* 6*d.*

ESSEX.

Chelmsford.

Messrs. Wells and Perry, for the Madagascar Memorial Churches	200	0	0

Marks Gate, Romford.

Rev. J. Mully.

Mr. F. Finlay	1	0	0
Rev. J. Mully	1	0	0
In Memory of the late Mrs. Mully	1	0	0
Subscriptions, &c.	2	0	0

5*l.*

Wickford.

Per Mr. Brunwin.

Contributions	1	9	6

GLOUCESTERSHIRE.

Bristol. J. B. White, Esq. (A.)	1	1	0

Ruardean.

Children of the Independent Sabbath School	0	10	0

Stroud.

Bedford Street.

Rev. W. Wheeler.

Collection	6	19	0
Sunday Schools, for Madagascar Memorial Church	1	7	0

Ruscombe.

Collection	0	19	4

9*l.* 5*s.* 4*d.*

Stroud.

Old Chapel.

Per Mr. W. Coley.

Collections, less expenses 6*s.*	8	12	6

For Madagascar Memorial Churches.

M. W.	1	0	0
H. H.	0	2	6

9*l.* 15*s.*

Tetbury.

Per Mr. T. Page.

Public Meeting	1	11	6
Collected by Miss Tyndale and Miss H. Page	1	5	0
Mr. P. Cook's Family Box, for School at Ridgemount, Jamaica	1	0	0

3*l.* 16*s.* 6*d.*

HAMPSHIRE.

Finch Dean.

Mrs. Cannings	0	10	6
Mr. J. S. Cannings..	0	5	0
Mr. G. Cannings ..	0	5	0

1*l.* 0*s.* 6*d.*

Southampton.

Misses Randall	2	2	0
Mr. E. M. Randall...	2	2	0
Mr. W. B. Randall	1	1	0

5*l.* 5*s.*

JERSEY.

Queen's Assembly Rooms.

Rev. C. H. Bateman.

Collection	2	16	0

ISLE OF WIGHT.

West Cowes.

Rev. T. Mann.

Sunday School	2	12	0

HEREFORDSHIRE.

Bromyard.

Mrs. Payne's Young Ladies' Missionary Box	0	13	0

HERTFORDSHIRE.

Bishop's Stortford.

Rev. W. Cuthbertson.

Mr. Everard, Treasurer.

Annual Subscribers.

Mr. Death	2	2	0
Miss Death	2	2	0
Miss S. Death	1	1	0
Mr. Portway	2	2	0
Mr. Mullinger	1	0	0
Mr. Jennings	1	0	0
Mr. Everard	1	0	0
E. B. Johns, Esq.	1	1	0
Mrs. W. Bird	1	1	0
Mrs. Johnstone	1	1	0
Mrs. Cornell	0	10	0
Mr. Burls, sen.	0	10	0
Mr. T. Slater	1	0	0
Mr. J. Slater	0	10	0
Mr. Dodd	1	1	0
Smaller Sums	1	0	8
Missionary Boxes	6	18	3
Ladies' Association	3	12	8
Sunday School	6	8	7
Mrs. Harvey's Bible Class	0	6	4
Missionary Sermons	22	1	3
Public Meeting	7	15	8
W. Bird, Esq., for Native Teacher, Rebecca Bird	10	0	0

Exs. 11*s.*; 74*l.* 13*s.* 5*d.*

Little Hadham.

Rev. H. Maidment.

Mr. Stalley	0	10	6
Mr. Stalley's Children's Box	0	4	4
Chapel Box	0	15	2

1*l.* 10*s.*

Buntingford.

For Rev. G. O. Newport's School, Pareychaley.

Collected by Miss Archer	2	11	0
Independent Sunday School Children, per Mr. Wright	1	13	0

4*l.* 4*s.*

Hitchin.

Rev. W. Griffith.

Collection	9	12	2
Missionary Boxes...	3	10	4
Sunday School	1	8	0
E. Roberts, Esq.	6	0	9

Red Hill.

Rev. J. Adams	0	10	0
Mr. J. F. Fordham	0	8	8
Mrs. Wright	0	8	0
Collected by Mrs. Field	0	15	4
Mr. Cambridge	0	2	6
Miss Fordham	0	0	6

22*l.* 16*s.* 3*d.*

Hoddesdon.

Rev. J. Vine.

Mrs. Lock, Treasurer.

Mrs. C. Prior, Secretary

Missionary Sermons and Meeting	6	11	1
Sacramental Collection for Widows and Orphans	3	6	3
Rev. J. Vine	0	10	6
Rev. W. Ellis	2	2	0
Mrs. Ellis	1	1	0
Mrs. J. Warner	0	5	0
Mr. Barnett	1	1	0
Mrs. C. Prior	0	10	6
Mrs. C. Lock	0	10	6
Mrs. C. Mason	0	5	0
Mrs. C. Beckwith and Cousins	0	8	8

Missionary Boxes.

Mrs. Vine	0	10	6
Miss Goodall	0	12	2
Masters and Misses Warner	2	2	8
Fanny Gedney	1	1	10
Caroline Barber	1	4	0
Girls' and Boys' Sunday School	1	0	4
Little Girls	0	2	8
Collected by Miss Bredly, for Madagascar	1	9	6

Exs. 5*s.* 9*d.*; 24*l.* 8*s.*

St. Albans.

Rev. W. Braden.

Collections	7	15	9
Sunday School	3	1	6
H. Parsons, Esq.	1	0	0
Collected by Miss F. Pratt	0	18	6

Missionary Boxes.

Miss E. Allen	0	7	9
Miss S. Biggs	0	5	4
Miss R. Brunt	0	3	7
Miss E. Catlin	0	8	1
Miss M. Clarke	0	7	6
Miss M. A. Crouch	0	1	2
Mrs. Fountain	0	2	7
Miss J. Ironmonger	1	16	0
Mr. A Parrott	0	8	0
Miss J. Smith	0	3	2
Miss White	0	10	4
A Friend	0	1	6
Miss Catlin, for the Ship	0	3	0

Exs. 11*s.*; 17*l.* 1*s.* 7*d.*

Ware.

Old Meeting.

Rev. P. Law.

On Account	15	0	0

HUTINGDONSHIRE.

Auxiliary Society.

W. Paine, Esq., Treas.

On Account	100	0	0

KENT.

Tunbridge Wells.

Per Mrs. J. Wilson, on account	8	0	2

LANCASHIRE.

Lancaster.

A., for the Zenana Mission Schools, Bhowanipore	5	0	

LEICESTERSHIRE.

Auxiliary Society.

G. Baines, Esq.

Balance	49	1	1

LINCOLNSHIRE.

Spilsby.

Mr. J. Stainton,	1	0	0
Mr. G. Harrison	1	0	0
Mr. J. Searby	0	10	0
Miss Searby	0	5	0
Collections	3	3	4
Missionary Boxes	0	11	8

Exs. 5*s.*; 6*l.* 5*s.*

Walton-le-Marsh.

Collection	2	5	9
Missionary Hen	1	14	6
Missionary Boxes	0	16	9

4*l.* 17*s.*

Stamford.

Rev. B. O. Bendall.

Contributions	24	13	9
Mr. J. Smith's Missionary Box, for Mr. Muirhead's School, Shanghae	1	8	6

26*l.* 2*s.* 3*d.*

Thealby. Miss Sewell, for the Bangalore School. 6 6 0

MIDDLESEX.

Hornsey.

Park Chapel.

Per Mr. J. Smith, on account	7	12	11
For Mrs. Gammaways's Schools, Nagercoil	9	0	0

16*l.* 12*s.* 11*d.*

NORFOLK.

Yarmouth.

Per Mr. S. E. Burton.

King St. Chapel	9	15	7
Gaol St. do.	5	6	0
Juvenile Meeting	2	0	1
Public Meeting	4	12	2

Exs. 21*s.*; 20*l.* 12*s.* 10*d.*

Mr. Garson Blake..	1	0	0
Lovewell Blake	0	5	0
Garson J. Blake	0	5	0

1*l.* 10*s.*

NORTHAMPTONSHIRE.

Ashley.

Rev. T. Coleman.

Collections	2	13	3
Rev. T. Coleman	0	10	0
Mrs. Ward	1	0	0
Miss Burdett	0	13	6
Mrs. Smith	0	5	0

3*l.* 1*s.* 9*d.*

NORTHUMBERLAND.

Alnwick.

Sion Meeting.

Rev. R. Greener.

Contributions, per Mr. M. Hindmarsh 26 0 0
For the Native Girls
M. Alnwick and M. Hindmarsh ... 4 0 0
3ol.

Newcastle-on-Tyne.

Auxiliary Society.

D. H. Goddard, Esq., Treas.

Rev. S. Meggison (A.) 1 1 0
Ditto, for the Madagascar Mission. 1 1 0
Messrs. Annandale and Sons.... (D.) 5 0 0
R. Walters, Esq. (D.) 5 0 0
Proceeds of Soiree, New Town Hall... 40 15 0

St. James's Chapel.

Rev. G. Stewart.

Collection 23 0 0

To commemorate the Jubilee of the Newcastle Auxiliary, to be applied to the Madagascar Memorial Churches, and to constitute the following Life Members, viz.—

J. Mather, Esq. 10 0 0
Miss J. Mather 10 0 0
Miss S. E. Mather . 10 0 0

St. Paul's Chapel.

Rev. A. Reid.

Collection 19 10 0
United Sacramental ditto 8 6 0
Juvenile Meeting ... 2 17 6

West Clayton Street.

Rev. H. T. Robjohns.

Collection 19 0 2

Park St. Chapel, Gateshead.

Collection 1 10 0
Sunday School 0 19 0
United Prayer Meeting 2 5 6
Felling. Collection 0 11 6
Ryton. Ditto 3 1 6
Seaham Harbour. Ditto..... 2 0 0
Exs. 14s.; 154l. 13s. 8d.

OXFORDSHIRE.

Banbury.

G. W. Parker, Esq., and Family... (A.) 5 0 0

Deddington.

Rev. G. Grant.

Subscriptions..... 7 12 6
Boxes 3 9 0
Public Meeting 2 8 10
13 9 10
Deduct.
North Bucks Home Mission 2 3 0
Expenses 0 4 2
2 7 2
11 2 8

Henley-on-Thames.

Collected by Miss White, for the Native Girls, E. Rowland and M. Howard 6 0 0

SHROPSHIRE.

Collections by Rev. J. O. Whitehouse.

Broseley.

Collection 0 13 1

Forden.

Mr. E. Parry 0 8 0
Miss E. Hamer 0 6 7
Miss E. Wooding ... 0 3 7
Miss S. M. Morgan. 0 3 8
1l. 1s. 10d.

Marton.

Mr. E. Meddins..... 1 0 0
Collection 0 7 2

Missionary Boxes.

Miss M. Preece 0 5 1
Miss J. Powell 0 10 2
Miss M. Rogers 0 1 3
M. J. Meddins..... 0 4 7
Mr. T. Lloyd 0 10 3
2l. 13s. 6d.

Minsterly.

Missionary Boxes.

Sunday School 0 6 4
Miss A. Crowder ... 0 13 0
Miss A. Clarke 0 12 0
Mast. T. Beedle 0 6 5
Miss J. Evans 0 4 3
Miss A. Broom 0 1 3
2l. 3s. 3d.

Pontesbury.

Public Meeting 1 14 0

Missionary Boxes.

Mary Swain 0 4 6
R. Croft 0 6 0
C. Croft 0 5 0
R. C. 0 0 6
2l. 10s.
Total..... 9 6 8

Ludlow.

Rev. R. G. Soper.

Subscriptions and Donations..... 4 4 0
Missionary Boxes... 17 10 5
Annual Collection... 4 0 3
Exs. 15s.; 24l. 19s. 8d.

SOMERSETSHIRE.

Bath. Legacy of late J. G. Mansford, Esq., less duty, per T. Barker, Esq., and J. S. Mansford, Esq. 90 0 0

Frome.

J. Sinkins, Esq., Treasurer.

Contributions 26 17 6

STAFFORDSHIRE.

Brewood and Wheaton Aston.

Rev. B. Way.

For Memorial Churches, Madagascar.

Hannah Cooper..... 0 6 0
Caroline Haynes ... 0 1 0
Annual Meeting ... 2 14 0
Mrs. Barker..... 1 0 0
Mr. Higgs 0 10 0
Sunday School Box 0 3 3
Miss Thorne's do... 0 2 5
Mr. G. Smith's do. 0 2 5

Collected by—

Mrs. Andin 0 13 0
Miss Harris 1 5 4
Exs. 11s. 4d.; 6l. 6s.

SUFFOLK.

Bury.

Whiting Street Chapel.

For the Native Teachers, Sarah Hickman and Thomas Hickman..... 20 0 0

Hemingstone Hall.

J. Pearson, Esq. (A.) 2 10 0

SURREY.

Croydon.

Annuity of the late J. N. Dancer, Esq. 4 16 8

Sutton.

Collected by Eliza Hill 0 3 0

WARWICKSHIRE.

Coventry.

West Orchard Chapel.

Rev. E. H. Delf.

Annual Subscriptions.

Mrs. Whittem..... 2 2 0
Mr. R. Hands 1 1 0
T. H. Merridew, Esq. 1 1 0
W. Sargeant, Esq... 1 1 0
Mr. W. F. Taylor.... 1 1 0
Rev. E. H. Delf 0 10 0
Mr. W. Hill 0 10 0
Mr. Hayward 0 10 0
Mr. Leavis..... 0 10 0
Mr. Richardson..... 0 10 0
Mr. Weston 0 10 0
Anniversary Collections..... 19 4 0
Missionary Boxes.. 2 17 8
Exs. 28s.; 29l. 19s. 8d.

Well Street Chapel.

Rev. J. W. Kiddle.

Mrs. Smith 1 0 0
Mrs. Richardson ... 1 0 0
Mr. Bradshaw..... 0 10 0
Mrs. W. Weston's Missionary Box... 0 19 0
Sums under 10s..... 1 0 0

Sunday School Boxes.

Samuel Read 0 2 6
Walter Sansome ... 0 1 5
Schoolroom 0 3 6
Collections 3 14 10
Mr. Randle 0 10 0
Mr. J. Richardson 0 10 0
Mrs. Thompson..... 0 10 0
Miss A. Thompson's Missionary Box... 0 8 0
10l. 9s. 3d.

Edgbaston.

Mrs. Thomas Avery (L.S.) 10 10 0

Leamington.

Holly Walk.

Congregational Church.

Rev. C. S. Sturrock, B.A.

Collection 3 4 1
Subscriptions 1 18 3
Sunday School 2 18 1
Rev. W. P. Davies.... 1 1 0
Ex. 3s.; 8l. 18s. 5d.

Withybrook.

D. Haslewood, Esq. 1 0 0

WILTSHIRE.

Collections by the Rev. T. Mann.

Bulford.

Rev. J. Protheroe.

Mrs. Butler 1 0 0
Mr. Britton 1 1 6
Anney Goodwin..... 0 4 1
Edwin Rolfe..... 0 3 6
Fanny Goodwin..... 0 1 3
Mrs. Hickman 0 4 11
Job Andrews 0 2 6
Sunday School 0 17 11
Mrs. Swatton 0 7 11
Rev. J. Protheroe ... 1 7 7
Mrs. Mold..... 0 2 4
Miss Atkins..... 0 8 11
Collection 1 7 7
7l. 10s.

Melksham.

Collections and Subscriptions, less expenses 1s. 6d... 4 0 0

Trowbridge.

Tabernacle.

Rev. T. Mann.

On account 25 0 0

Wootton, Bassett, and Purton.

Rev. D. Williams.

Boxes.

J. Adkins 0 7 0
Miss Burden 1 10 0
Nancy Blanchet..... 0 1 6
Bessie Baker 0 4 9
Miss Bullock 0 6 11
Miss Cassell..... 0 5 0
Mrs. Clarke 0 2 0
Mr. Ellison 0 6 0
Thos. Hunt 0 1 0
Miss Mackness 0 3 0
Mr. Poyzie 0 4 6
Miss Smith 0 13 8
James Smith 0 5 6
Frank Smith 0 2 4
G. Spackman 0 14 4
C. Spackman 0 1 7
Miss and Masters Wiltshire 0 17 4
Masters Williams... 0 13 3
Louisa Waite 0 7 1
Collection 2 10 9

Purton.

Boxes.

Mr. Blanchet 0 2 11
Mr. Ovens 0 1 9
Mr. Rummus 0 1 0
Mr. Stratton 0 3 5
Mr. Sutton 0 1 0
Mr. Shephard 0 4 6
10l. 10s. 6d.
Total...47 0 6

Chippenham.

Rev. E. S. Hart, M.A.

Rev. E. S. Hart 1 1 0
Rev. B. Rees 1 1 0
W. Rawlings, Esq... 1 1 0
Mr. W. Stephens ... 1 10 0
A Friend, per Mrs. Prior..... 1 2 6
Ditto, per Mrs. Rixson, as a Thank-Offering 1 0 0
The Mayor..... 0 10 0
Mr. J. Freeth 0 10 0
Mr. T. Mills 0 10 0
Mrs. Bracher..... 0 10 6
Collections 9 8 3
Public Meeting 4 15 2
Collection at Goatacre, per Mr. Mills 4 0 0
Collected by Miss S. J. Mills 0 18 0

Boxes.

Sunday School	1	12	11
Mrs. Rixson.....	1	5	0
Mrs. Gale	0	10	7
Misses Little	0	15	6
Mr. Mattinsly.....	1	15	0
Master C. Brotherhood.....	1	7	6
Miss M. Mills	3	7	6
Miss G. Tanner	0	12	8
Miss Freeth.....	0	7	6
Mrs. Millard	0	6	6
Miss Spink	0	11	4
Sarah Poole	0	2	3
Master and Miss Flintoff	0	5	0
Henry Bartlett	0	3	4
Exs. 10*s.*; 40*l.* 10*s.*			

Swindon.

ev. G. J. Pillgrem.

Collections	3	2	11
Mr. G. Reynolds ...	1	1	0
Mr. Henry Reynolds	1	1	0
Mr. J. Reynolds.....	0	10	0
The Church's Donation to Widows and Orphans	1	0	0
Miss Pakeman's box.....	0	4	0
Miss Hapgood's do.	0	1	4
Exs. 15*s.*; 6*l.* 5*s.* 3*d.*			

WORCESTERSHIRE.

Dudley.

Mrs. Greaves	0	15	0

Worcester.

T. R. Hill, Esq., for the Native Girls, Mary, Sarah, Eliza, and Hannah, in Mrs. Wilkinson's School, Santhapooram	10	0	0

YORKSHIRE.

Bradford District.

J. Rawson, Esq., Treas.

On Account	65	0	0

Sedbergh.

Rev. J. E. Clarke.

Collections	2	11	0
Sunday School	2	2	2
Exs. 1*s.* 8*d.*; 4*l.* 11*s.* 6*d.*			

Sheffield, &c., Auxiliary.

J. W. Pye Smith, Esq., Treas.

Collections and Subscriptions	131	12	7

Stokeseley.

Rev. W. Bearpark.

Collection, less expenses 5*s.*	0	10	0

Wakefield, Pontefract, and Barnsley District.

Mr. E. Walker, junr., Treas.

Pontefract.

Rev. T. Willis.

R. Arundel, Esq. ...	1	0	0
F. Barker, Esq.	0	10	0
J. Barker, Esq.....	1	1	
R. Hurst, Esq.	1	1	0
L. Howard, Esq.....	5	0	0

Collected by—

Mrs. MacDowall and Mrs. Hebblethwaite	1	4	1
Mrs. Wilmot and Miss Addingley ...	3	0	6
Mary Jones, Missionary Box	0	6	3
Annual Collections	8	19	7
Public Meeting	2	5	3

Sabbath School.

Missionary Boxes.

Girls.....	1	4	9
Boys.....	0	15	11
Missionary Meeting	0	19	2
27*l.* 7*s.* 6*d.*			

Brotherton and Fairburn.

Collections	1	14	0
Exs. 21*s.*; 28*l.* 0*s.* 6*d.*			

Wibsey.

Rev. J. Innes.

Contributions	3	6	2
Miss Smith's Missionary Box.....	0	3	10
Sunday School, for the Madagascar Memorial Church	2	10	0
6*l.*			

Wincobank.

Proceeds of Missionary Boxes, for Rev. F. Baylis, Neyoor	4	10	0

WALES.

Llanboidy.

Per Mr. Josiah John.

Contributions.....	8	8	0

Pembroke Dock.

Rev. J. Williams.

Public Meeting	5	16	4
Rev. J. Williams (A.)	2	2	0
Mrs. Williams. (A.)	1	1	0
Missionary Boxes...	2	1	8
	11	1	0
Deduct.			
Home Mission Expenses	3	3	0
	0	4	0
	3	7	0
	7	14	0

SCOTLAND.

Cavers. J. Douglas, Esq..... (A.)	5	0	0

Dundee.

Panmure St. Chapel.

Sacrament Collection, the Widow & Orphan Fund	7	0	0
A Few Friends, per Misses Urquhart and Walker, for the Native Christians in Madagascar, in addition to a Box of Clothing.	4	17	0

Edinburgh.

H. B. Dewar, Esq., for the Native Teacher, James Duncan	10	0	0

Albany St. Chapel.

Juvenile Association, per Miss Cullen.			
For the Native Girl, Anna Maria Pulsford, in Mrs. Lowe's School, Neyoor	3	0	0
For Dr. Mullens, Calcutta	2	10	0
For the Madagascar Memorial Church	2	0	0
7*l.* 10*s.*			

Laurencekirk.

Rev. A. Noble.

Contributions.....	3	13	8

Paisley.

Rev. J. Renfrew.

Public Meeting, less expenses, 14*s.* 6*d.*...	1	19	6

St. Andrews.

Free Church Students, for China...	1	0	0

Thornhill. Miss I. Peddie..... 1 0 0

VICTORIA, AUSTRALIA.

Geelong.

Per Mr. J. Port.

Collections.

Congregational Ch., McKillop St.....	10	9	3
Do., Packington St.	2	5	0
High Church, Presbyterian.....	6	6	0
St. George do.....	6	3	5
St. Andrew do.....	3	0	0
Do., Sunday School,	1	0	0
Public Meeting at Mechanics' Hall...	5	4	4
Collected by Miss Davies for Native Teacher	10	0	0
Exs. 135*s.* 4*d.*; 37*l.* 9*s.* 3*d.*			

QUEENSLAND, AUSTRALIA.

Collections by Rev. A. Buzacott and Teamaru.

Rockhampton.

United Sunday Schools	1	10	10
Missionary Sermon at Rev. S. Savage's	5	13	10
Public Meeting in the Court House .	3	2	10
W. Allen, Esq... (S.)	1	0	0
J. Palmer, Esq...(S.)	2	0	0
J. Palmer, Esq., present to Teamaru .	0	10	6
Missionary Sermon, Rev. Mr. Kelly's Presbyterian	3	18	4
17*l.* 16*s.* 4*d.*			

Ipswich.

Missionary Sermon, Rev. Mr. Drane's.	6	0	0
Public Meeting, School of Arts.....	12	13	3
Exs. 10*7s.*; 13*l.* 6*s.* 3*d.*			

Brisbane.

Collections.

United Sunday Schools at Wesleyan Church	11	7	2
Public Meeting at Baptist do.....	6	18	2

Subscriptions.

Mrs. Warner	1	0	0
Mr. R. Bourne	2	0	0
Mrs. Bush.....	1	0	0
Mrs. R. Cribb	1	0	0
Mr. J. G. Cribb	1	0	0
Mr. Warner	2	0	0
Mr. L. Cribb's Box.	0	11	11
Rev. E. Griffith's Family do.....	1	7	11
Congregational Sunday School Children, for Mrs. Creagh's School ...	2	0	0
Mrs. Cribb, for do...	1	0	0
Exs. 21*s.* 2*d.*; 30*l.* 4*s.*			
Total	61	6	7

NEW ZEALAND.

Napier.

Per Rev. W. L. Alexander, DD., Edinburgh.

Mrs. M. Duncan ...	1	0	0
Ditto, for Madagascar Memorial Churches	5	0	0
6*l.*			

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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